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A COUNT OF Romish Doctrine

In the CASE of

CONSPIRACY AND REBELLION,

BY

Pregnant Observations Collected out of the expreſs Dogmatical Principles of *Popiſh Prieſts* and *Jeſuites*.

Written and Printed immediately after the Diſcovery of the GUNPOWDER TREASON.

And now upon the Diſcovery of the preſent Popiſh Plot againſt the Life of his *Sacred Majeſty* and the Government, reprinted and Published.

By EZEKEL [illegible] D. D.

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AN EXACT

ACCOUNT

OF

Popish Doctrine

In the CASE of

CONSPIRACY

AND

REBELLION.

BY

Some OBSERVATIONS Collected out of the express
Principles and Practices of Popish Priests and Jesuits.

[illegible] Printed immediately after the Discovery of the
CONSPIRACY, TREASON,
And [illegible] the Discovery of the present Popish Plot against the
[illegible] Government, Reprinted
and Published.

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LONDON,
Printed for Benj. Tooke at the Sign of the Ship in St. Paul's Church-yard. 1679.

A PLAIN DISCOVERY OF THE REBELLIOUS DOCTRINE OF THE Romiſh Church.

PRegnant Obſervations, directly proving Romiſh Schools to be Seminaries of Rebellions in all Proteſtant Governments: and Popiſh Prieſts, as alſo their Adherents, to be worthily Executed for ſeditious and traiterous perſons, proved by many Reaſons, collected from their own publick Poſitions and Practiſes.

The firſt REASON.

Their general Aſſumption, whereupon all their Rebellious Poſitions are founded, is this, that *All Proteſtants are Hereticks, and Excommunicate.* Now then we may argue, firſt:

They who by their ſlanderous doctrine make all Proteſtants (in their common cenſure Hereticks) ſo odious, as unworthy of any civil or natural ſociety, muſt neceſſarily be judged Seditious, and intolerable amongſt the Proteſtants: But the Romiſh Seminaries and Jeſuites do brand all Proteſtants with deteſtable Crimes; thereby to deny them all civil and natural reſpects. Ergo.

The Minor hath two parts: { Crimes ſlanderouſly objected. / All humane ſociety deteſted: } both proved.

The firſt PART PROVED.

FIrſt, A ſtranger, (ſaith Wright) that Proteſtants believe not one Article of the Creed. Our Country-man more largely: * *Proteſtants have no Faith, no Religion, no Chriſt, are worſe than Infidels, have no Church, no Miniſtry, no Sacraments, no Scripture, no Heaven, no Hell, no Reſurrection, no Life to come, no Chriſtianity, no Religion, no Salvation, no Hope, no Charity, no Mercy, no Grace, no Goodneſs, no Vertue, no Honeſty, no Juſtice, no Truth, no Conſcience, no Humanity, no Manners, no Civility, no Modeſty, no Shame, no Fear of God, no Love of God, no Obedience to God, no Worſhip of God, no Service of God, no Knowledge of God, no Acknowledgment of God, no Glory to God, no Thanks to God, no Prayer to God, no Invocation of God, no Reverence to God, no Dependance on God, no Reſignation to God, no Reſpect to God, no Confidence in God, no Hope in God, no Love to God, no Fear of God, no Mercy from God, no Grace from God, no Goodneſs from God, no Vertue from God, no Truth from God, no Juſtice from God, no Conſcience from God, no Humanity from God, no Manners from God, no Civility from God, no Modeſty from God, no Shame from God

[2] In Calvini Turcismum, & plane Mahometismum, &c. *Reinaldus in libro, qui inscribitur, Calvini-turcismus.*

[3] Calvini pseudo-Evangelium Alcorano esse in nullo melius, in multis tetrius & flagitiosius. *D. Gifford Decan. D. Petri præf. in lib. D. Reinaldi.*

[4] Institui Protestantium Atheismus explicare, &c. *Possevinus Jes. libello de Atheismis Protest.*

Religion, no Christ; but are meer Infidels. The Master of the Seminary at *Rhemes* writeth and entituleth his book: [2] *Calvinish-Turcism*, and plain *Mahometism*. Which Book Dean *Gifford* doth no less impudently than impotently maintain, saying, that [3] *Calvins Doctrine is worse than the Alcoran of the Turks.* The Jesuite [4] *Possevinus* with the same spirit of blasphemy doth compile a Book, wherein he maketh Protestants Doctrines concerning Christ to be meer *Atheisms*. And all to this end, that all humane society with Protestants may be utterly dissolved.

The second part proved: as first, the society in Neighbours.

[1] Hæreticis licitum est furtum quæ habent, melius tamen est, quod auctoritate Judicis fiat. *Doctorum Papale apud Gras. cons. 25. q. 1. glossa.*

[2] *Neighbours, if Heretickes may lawfully be spoiled of their goods (by stealth) then is it better to be taken from them by Authority.*

2. *In Parishioners.*

[4] Non est dubium, quin populus Catholicus jure possit hæreticos Pastores decimis defraudare. *Alanus Cardinalis & Persons.*

Where the question is concerning paying of Tyths, it is resolved: [4] *Parishioners may lawfully defraud Protestant Ministers of their Tyths.*

In Debtors, and whosoever have any matter of trust committed unto them.

[1] Perfidia.

[2] Is apud quem Hæreticus thesaurum deposuerit, non tenetur post mutationem hæresin rem depositam illi reddere. *Simancha, Episc. Pacens. Instit. Cath. tit. 46 sect. 73.*

[3] Non tenentur reddere rem verbis contractam. *Tolletus Jes. Instruct. Sacerd. lib. 2. cap. 20.*

[4] Si juravi me soluturum alicui pecuniam, qui excommunicatus, non teneor exsolvere; quia qualibet juramenta præsumuntur, debitores vetare solos, ut solvant malo. *Apud Gratian. cons. 25. q. 6. glossa.*

[5] *Such are not bound to restore that which they have received, or to satisfie their Creditors who are Heretickes.* [6] *They are not bound hereunto.* [7] *This is an ancient Decree.*

In

4. *In Servants.*

[1] *Also Keepers of Forts, and all other Vassals and Slaves are freed from the Oath of subjection to their Lords.*

Perjury.

[1] Custodes arcium & cæteri vassalli eadem Constitutione liberati sunt à vinculo sacramenti, quo dominis fidelitatem promiserant. *Simancha Episc. quo supra fol. 74.*

5. *In Wives.*

[2] *Wives are not bound to render due benevolence unto their Husbands, if Hereticks.*

A kind of disloyalty.

[1] Quinetiam Uxor Catholica viro Hæretico debitum reddere non tenetur. *Simancha Pacens. Episc. Institt. Greg. 13. dicatis, & ejusdem jussu Romæ impressis.*

6. *In Parents.*

[3] *The Father must disinherit his Son, if he will be a Protestant.*

Unkindness.

[3] Pater, qui filium habet hæreticum, qui converti non velit, si Pater liber & sui juris esset ad disponendum de bonis suis ut vellet, tenetur exhæreditare filium talem. *Hæc adjunge.* Parentes mortaliter peccant tradendo filias matrimonio Hæreticis. *Cord. Alanus.*

7. *In Children.*

[4] *A Priest returning into* England, *if his Father be a Protestant, he may deny him to be his Father:* meaning that he is not such an one as he ought to acknowledge his Father.

[1] *For by the Heresie of the Father, the Child is freed from obedience.*

Disobedience to Parents.

[4] Sacerdos in Angliam reversus, & rogatus de Parentibus, qui sunt hæretici, respondere possit & veraciter negare, eos sibi esse Parentes; intelligendo quales habere debet: quia Patres solent respuere filios propter Religionem, & filii Parentes. *Alanus, & Parsonus.*

[1] Nam propter hæresin Patris filii sunt sui juris. *Simancha quo supra, tit. 46. fol. 74.*

8. *In all Kindred.*

[4] *Hereticks may not be termed either Children or Kindred; but, according to the old Law,* Thy hand must be against them to spill their blood.

The professed bloody Massacre against the Protestants, without distinction of Sexe or Kindred.

[4] Hæretici filii vel Consanguinei non dicuntur; sed, juxta legem, Sit manus tua super eos, ut fundas sanguinem ipsorum. *Apud Grat. gloss. in Decret. lib. 5. ex decreto Greg. 9. caus. 23. q. 8. cap. legi.*

9. *In Natives.*

[1] If any find his Native City to be most part infected with Heresie, he may deny it to be his Country.

[1] Si Civitas tota, vel major pars sit hæretica, potest ille negare hanc suam esse patriam: intelligendo, quod hæreticam non habeat loco patriæ. *Card. Alan. & Parsons.*

[8] Juxta Constitutiones Gregorii 9. Hæreticus privatur omni dominio, naturali, civili, politico. *Sixtus Senens. lib. 6. Bibl. pag. 474.*

[9] Si unquam ad hæreticorum partes declinavero, si amicitiam, si fœdus, si matrimonium cum eis fecero, si opem fidemve dedero, si Ave, si Vale dixero, illa die fulmine feriito. *Ludovicus d' Orleance. part. 29.*

Finally, By [8] Pope *Gregory* his Constitutions, By Heresie a man is deprived of all his Jurisdiction, whether Natural, Civil, or Politick. So that the tenour of the Oath of the *Leaguers* in *France* is this, [9] *If ever I make Marriage, use Traffick, yield aid, hold friendship, give credence unto Heretickes, or once salute them, then let God confound me.* Shall we call this Religion, which dissolves the Duty of Servants, Subjects, Debtors, and strangleth the vital spirits of humane Society; and by not acknowledgment of Natural Duties of Wedlock, natural Parents, natural Children, natural Country, doth bowel up Nature as it were, and deprive men of Humanity it self? O, *Babylon!* to prove this in all particulars were needless; one kind may satisfie.

Practise.

[1] Henricum 3. hæreticum, homicidam, &c. *Lib. de Abdicat. Henr. 3.*

[2] Henricum 4. Culinarem canem, pogonatum Julianum, bipedum nequissimum, Apostatam, fœtidum Satanæ stercus, *Ludovicus d' Orleance.*

The Papists in *France* did libell against [1] *Henry* the 3. as *Heretical, a Man-slayer*: So likewise against *Henry* the 4. calling him a [2] *Kitchin-dog, slang-bearded* Julian, *most heathenish Apostate, and the very excrement of Satan.* No less was the rancour of our Cardinal *Pool*, against his Soveraign, [3] Desirous to divert the Emperours Forces from the Pagans, and inforce them upon *Henry* the 8. as upon an Enemy more pernicious than the *Turk*.

[3] Si Cæsarem intellexerim cum omni sua classe adversus Turcam cursum dirigere, ac si jam Hellespontii fauces tenentem conspicerem, nunquam acquiescerem donec convenirem, & in hæc verba apud eum prorumperem: Cæsar, quo paras? Quid cogitas? Si amor Reip. Christianæ te movet ut regem Turcarum antiquum Christiani nominis hostem aggrediare, annon unde majus periculum Reip. Christianæ imminet, & ubi novus hostis viget, multo quam Turca infestior, eò potius cursum convertere oportet? *viz.* in Angliam, cujus semen Adulterinum vix à Turcico internosci possit? *Card. Pool ad Henr. 8. pro unit. Eccles. defens. lib. 3. pag. 384.*

The second REASON.

Whosoever do profess any Civil Power Soveraign over Kings, whether directly or indirectly, are to be accounted Seditious: But all Popish Priests do profess a double Prerogative over all Kings, Democratical and Monarchical; namely both of People and Pope: both which are proved by their Positions.

First, of the People.

[4] *Parsons* in his Doleman, p. 13. p. 199.

[5] Majestas regni est in populo, potius quam in persona Regis, *Jes. libro de Justa abdicat. pag. 36.*

Parsons: [4] The Common-wealth hath authority to chuse a King, and to limit him Laws at their pleasure. *The French Jesuite* [5] *saith a right*, For Majesty

(*saith he*) is rather seated in the Kingdom, than in the King: *Like to* Stapleton *his glose*: [1] People are not ordained for the Prince, but the Prince for the People. *But more finely* Reynalds; [2] A King is but a Creature of mans creation.

[1] Non populus in principum gratiam factus; sed Principes in populi commoda creati. *Didymus pag.* 261. *Stapleton.*

[2] Rex humana Creatura est, quia ab hominibus constituta. *Reinaldus de Justa Autoris. pag.* 8.

Secondly, of the Pope.

To avouch his Preeminence, these men go beyond the Moon; as first *Bozius*; [1] *The Pope the Head of the Church, hath power in all Temporal Causes and Estates.* [2] *This is true* (saith Bellarmine) *understood indirectly, as it may avail for the spiritual good.* In brief, [3] *This Supremacy of the Pope* (saith Stapleton) *is a Doctrine to be holden of all Christians, upon pain of damnation and separation from the Church of God.* We demand how far these pretended Powers may extend; and hereupon we argue.

[1] Pontificem esse caput totius Ecclesiæ, & habere potestatem etiam circa omnia temporalia, probamus ex Theologis, & Canonistis. *Bozius de Eccl. Monarch. Tempor. Epist. dedicat. ad Clementem* 8. *Pontif.*

A New Article of Faith.

[2] Habet, sed tamen indirectè in ordine ad bonum spirituale. *Bellarm. libr.* 5. *de Pontif. Rom. cap.* 6. & 7.

[3] *Stapleton* in his English Counterblast against Mr. *Horne.*

The third REASON.

Whoever upon any pretended Supremacy, whether of Pope or People, do deny the necessary right of Election, or of Succession of Protestant Princes; are to be holden amongst all Protestants, seditious: But all Popish Priests do utterly abolish the Title of Election or Succession in all Protestant Princes, by pretended prerogative of Pope and People. *Ergo.* The Minor proved by their Positions.

In Election.

1. The Romish Cardinal: [4] *There is no Election, whether of King or Emperour, of any force, if he that is Elect* (such they esteem all Protestants) *be excommunicate.*

[4] Nulla est Imperatoris, aut Regis Electio, si, cum eligitur, excommunicatus sit. *Tolletus Fes. & Card. lib.* 1. *instruct. cap.* 13. *Sect. Advert. autem.*

In Succession.

Renalds. [1] *The Right of Kings Christian must depend rather upon their Religion, than upon order of succession: and therefore all Christians are bound to cut off all hope, lest that any such* (speaking of Prote-

[1] They suggest a forreign Invasion.

[2] Jus ad regna Christianorum majus est in Religione, quam in successione; majus in unione fidei (*loquitur de Protestantibus*) quam in Cognatione sanguinis. Debent igitur Christiani omnem tali spem-

dæsciodere, ne ad eam celsitatem aspiret. *Reginaldus Anglus in suo Rosario pag. 649. & pag. 670.*

[6] Qui contra facit, Deum homini postponere, carnem spiritui anteponere dicendus est. *Stapletonus in suo Didym. pag. 112.*

[7] Regnum Hæretici defuncti ad filium Catholicum pertinet; quod si filius & consanguinei ejus hæretici fuerint, Regnum Catholicum possit Regem Orthodoxum eligere: si verò Regnum hæreticum fuerit, Electio Regis Catholici ad summum Pontificem pertinet: sed & Regnum illud possit à Catholicis occupari. *Simancha Institut. Cath. tit. 46. sect. 75.*

A professed Invasion.

[8] *Parsons* in his *Dolman*, pag. 216.

stants) *may aspire to the Throne*: *Otherwise* (saith Stapleton) *what do people else but even prefer Man before God.* Hereupon doth *Simancha* conclude, *that* [7] *the Kingdom of an Heretick departed, doth lineally descend upon his Son, but if the Son in the Race-Royal be heretical, the Catholick Commonweal may chuse a Catholick Prince: but if also the Kingdom be heretical, then the choice of the King belongeth to the Pope: and so the Kingdom may be taken by Catholicks.* And lest peradventure any should consent to the lawful Succession, Father *Parsons* doth pronounce sentence, [8] *Whosoever shall consent to the succession of a Protestant, is a most grievous and damnable Sinner.* Thus far of the Position. Now behold their

Practise.

[9] Vultis in Regno Galliæ Christianissimo Regem Proclamare Navarræum Calvinistam? Eadem operâ hominibus imperare jubetis canem; Templum Dei viventis prostituitis Satanæ, & in vineam domini immittitis truculentum aprum, qui eum vastet & depascatur. *Reginaldus in suo Rosario pag. 466.*

[1] Illine clament, vive Rex, quem nè salutare possint, nec in domum suam recipere? *Ibidem pag. 476.*

[2] Dicit fortassis Navarræus, ego sanioren Religionem induco, sed hoc ad rem nullo modo pertinet, tenetur enim Religionem Romanam defendere. *Crosswellus in suo Philopater.*

[3] *Parsons* in his Book called a Conference concerning the next succession of the Crown of *England.*

1. In *France Renalds* doth forewarn the *French*: [9] Will ye proclaim *Navar*, a *Calvinist*, King of the most Christian Kingdom of *France*? What is this else, than to advance a Dog to be Soveraign over Men? [1] Shall Catholicks pray God save that King, whom they may not admit into their houses? [2] For suppose (saith Father *Croswel*) that he profess to bring in a more sound Religion, what is this to the purpose, he is bound to defend the Romish Faith. From *France* we will return home, where Father *Parsons* busieth himself to disable the Title of Succession of our most dread Soveraign King *James*, [3] with intent to advance the Infanta of *Spain* thereunto. Thus much of Successors; now of Possessors.

The fourth REASON.

When the King is established in his Throne by common consent of the Kingdom; whosoever shall manacle the hands of his Subjects, detracting all obedience, and lastly, by order of Law, be challenged and condemned for

self-

a disordered and rebellious person: But all Popish Priests do dissolve the Oath of Obedience to all Protestant Governours: *Ergo*, the Minor proved by

Their Positions.

First, One of their Bishops resolveth, that [a] as soon as a Christian King becomes heretical, forthwith people are freed from subjection.

Secondly, Their Cardinal: [f] As long as the Prince continueth excommunicate, the Subject is freed from the Oath of subjection. By whom are they freed? [g] By the Pope [saith the Jesuite] who upon just cause hath power to absolve from Oaths, both himself, and all others: Sometime the Prince is personally excommunicate, what then? [h] Then saith (their Lawyer) subjects are freed from their Allegeance; and all his heretical Assistants to be rooted out, and their Land to be exposed to be possessed of [Strangers] Catholicks: But how if he be not excommunicate by name? yea, what though not excommunicate? [i] If (saith another) his Heresie be publickly known, there needeth no pronunciation of the Sentence of Excommunication; [k] so that (saith the Jesuite) Subjects may lawfully deny him obedience. How so? [l] For the evidence of the crime (saith their whole School) doth infer a sentence of condemnation, because (as the more common Opinion defineth) there must we understand the Pope his will is to have him excommunicate, whom upon the knowledge of his fault he would excommunicate. Say, Father *Creswel*, is this true? [m] It is certain, and of Faith, avouched by the universal voice of Schools: Satisfie us yet in one question more, Suppose the Protestant Prince have a just quarrel: what then? [n] No War can be lawfully denounced or waged by the Queen, being excommunicate by name, though otherwise in it self it were most

[a] Quam primùm Reges Christiani facti sunt hæretici, protenus ejus subjecti ab eorum dominio liberantur. *Simancha Episc. Iust. tit.* 23. *sect.* 11.

[f] Durante excommunicatione qui obnoxii erant vinculo fidelitatis vel juramenti, tali vinculo liberabuntur. *Tolletus Card. Instruct. Sacerd. libr.* 1. *cap.* 13.

[g] Non videtur negandum posse Rom. Pontificem se & alios solvere a jusjurandi religione & lege, modo justa causa subsit. *Azorius Jesuita Instit. mor. cap.* 15. *sect. sexto quæritur.*

[h] Posquam per Pontificem (nominatim) excommunicatur, extunc Vasalli ab ejus fidelitate denunciantur absoluti: & terra ejus exponitur Catholicis occupanda, qui eam, exterminatis Hæreticis, absque ulla contradictione possideant. *Massovius Jurisconsul. de Majestate Milit. Eccl. par.* 2. *libr.* 4. *de Imperiis pag.* 676.

[i] Cùm est crimen notorium nulla est opus declaratione sententiæ excommunicationis. *Panormitan. cap. cum in homine extra de judiciis.*

[k] Crimen hæresis, si sit notorium, ut nulla possit tergiversatione celari, etiam ante judicis sententiam, incurritur (ex parte) pœna prædicta: nimirum eatenus, ut subditi licitè possint tali Domino negare obsequium. *Valent. Jes. tom.* 3. *in Thom. disp.* 1. *q.* 12. *punct.* 2. *pag.* 463. *sect. Nunc.*

[l] In hoc articulo sunt Felinus & Cajetanus, & communior sententia apud discipulos D. *Thomæ*, & probant, quia in hac causa adest semper voluntas interpretativa Pontificis, qui obtinet vim sententiæ atque evidentia facti habet vim sententiæ. *Bannes in* 2. 2. *q.* 12. *Art.* 2. *concius.* 2.

[m] Hoc universa Theologorum & jurisconsultorum Schola tenent, & est certum, & de fide. *Creswellus Jes. in sua Philopater, pag.* 194.

[n] In the Copy of a Letter sent by Cardinal *Allen* to Sir *William Stanley*, pag. 10.

just, because her Power is unlawful. Thus far of the Positions.

Practise.

[1] Nos eos, qui excommunicatis fidelitate & sacramento constricti sunt, Apostolica autoritate juramento absolvimus. *Gregor. 7. Pontifex apud Grat. caus.* 15. *qu.* 6.

[2] Nos excommunicamus universos hæreticos, ut absoluti se noverint omni fidelitatis debito, qui iis juramento tenebantur astricti, *Greg. 9. Pont. lib.* 5. *Decr. tit.* 7. *cap.* 5. *glossa.*

[3] Volumus & jubemus, &c. & absolvimus subditos vinculo juramenti, quo Reginæ *Elizabethæ* constricti tenebantur. *Pius* 5. *Pontifex in Bulla.*

First, Pope Gregory *the* 7. *alias* Hildebrand, *beginneth his Pageant,* [1] We by Apostolical Authority do absolve all from their Oaths, which they have given to persons Excommunicate: *And another* Gregory *useth the like phrase,* [2] We absolve, *&c.* in the same case. *Lastly,* Pius Quintus *their Successor in place, but superior in malice,* [3] We command all Subjects, *(saith he, &c.)* and absolve them from the Faith they have plight with *Elizabeth* their Queen.

We have already understood how they forbid Obedience to Kings. Now will we examine how they inforce violence: And in this case we argue thus.

The fifth REASON.

Whosoever suggesteth a Doctrine of forceable deposing of Princes from their Thrones, are therein manifestly rebellious: But all Popish Priests defend violent deposing of Kings and Emperours. *Ergo.*

Their Positions.

[4] Penes Romanos Pontifices semper fuit potestas ad tollenda incommoda Ecclesiæ, & damna animarum; Reges Regnis, & Imperatores imperiis privandi. *Costerus Jes. Apolog. pro part.* 1. *Enchirid. pag.* 64.

[5] Non enim minus autoritatis à Christo collatum est Vicario suo, ad ovium tutelam & commodum, quam à villico datur Mercenario, qui pecora pascit. *Ibidem pag.* 64.

[6] Depositio Imperatoris ex Justa causa pertinet ad summum Pontificem: quia Imperator est tanquam Minister summi Pontificis, gladium jurisdictionis temporalis ad nutum summi Pontificis exercens. *Molina Jes. Tract.* 2. *de Justitia, disputat.* 29. *Ad secundum pag.* 149.

[7] Non licet Christianis tolerare Regem hæreticum, si conetur pertrahere subditos ad suam hæresin. *Bellarmine Jes. lib.* 3. *de Rom. Pont. cap.* 6 & 7.

[8] Sed debent subditi operam dare, ut in ejus locum à jus quamprimum surrogetur. *Saunderus Theol. professor de visib. monarch. lib.* 2. *cap.* 4. *sect. Jus autem pag.* 70.

Costerus: [4] This power (*saith he*) of deposing Kings of their Crowns, and Emperours of their Dignities, in the behalf of the good of the Church, was always peculiar to the Pope. [5] Who hath no less authority, as Christs Vicar over Christians, than the hireling hath over his beasts. [6] So the Pope has authority over the Emperour (*saith* Molina) because the Emperour is but the Popes Minister, and is to use his temporal Sword only at his beck: But what if Kings will not inthrall themselves to the Popes Authority? [7] It is not lawful for Christians (*saith the Cardinal*) to tolerate any King, who draweth his Subjects unto Heresie? [8] But Subjects ought (*Doctor Saunders*) to endeavour to set up another in his place. [9] Yea they ought (*saith Croswell*) to expell him out of his King-

dom, as the Enemy of Chriſt. An undoubted Doctrine among the Learned, and agreeable unto Apoſtolical Truth. *Yea which is more*; [1] Although the Pope (*ſaith Bannes*) ſhould tolerate an hereticall King, yet may the Common-wealth remove him. *And yet behold a greater myſtery of Iniquity than all theſe:* For ſuppoſe that the King depoſed ſhall be willing to be reconciled to the Church; [2] Yet notwithſtanding (*ſaith Simancha*) he may not recover his Crown. *Let us now ſee this Family of* Corah.

[1] Etiamſi Pontifex toleraret regem Apoſtatam, tamen Reſp. Chriſtiana poſſit illum pellere è regno; quoniam Pontifex ſine ratione permittit illum impunitum. *Domin. Bannes in Tho. 2. 2. quæſt. 12. art. 2.*

[2] Nec jus hoc recuperabunt, quamvis poſtea reconcilientur Eccleſiæ. *Simancha Inſt. Cath. tit. 33. ſect. 11.*

Practiſe.

We will omit their Henrys, Fredericks, Otho's, *and like Emperours and Kings of former times: Call but to mind that which hath been viſible in our days, the late* Henry *of* France; *concerning whom their own Prophet hath publiſhed a Treatiſe, the ſcope thereof is this:* [1] The *French* have with good conſcience born Arms againſt King *Henry* the 3. and deprived him of his Crown. *Return home, there we ſee a Comet, The Rebel* O-neel *is up in Arms againſt his Queen: The Colledge of* Salaman *bring pitch to quench this flame, and reſolve thus:* [2] Whatſoever Catholicks ſhall not forſake the defence of the *Engliſh*, and follow theo *O-neel*, do ſin mortally, and cannot obtain life everlaſting, except he deſiſt. *Shall we think that other Prieſts can have more loyal Spirits? Impoſſible; as long as they receive their breath from that Maſter, who commendeth the former Poſitions againſt the foreſaid King of* France. [3] Thoſe Divines (*ſaith Pope* Xiſtus) have done the parts of good Lawyers, Confeſſors, and Doctors. *His Succeſſor (thus reason growing by ſucceſſion inveterate) Pope* Pius *againſt our Late Soveraign*: [4] We command the Subjects of *England* to take Arms againſt *Elizabeth* their Queen. *Hitherto hath been manifeſted only their violence againſt the Dignities of Princes: Now hear of their violating their ſacred Perſons in conſpiring their deaths.*

[1] Henricum dignitate regiâ excidiſſe, Galloſque ſecurâ conſcientiâ in eum, ut publicæ fidei violatorem, bellâſſe. *Liber de juſta abdicat. Hen. 3. pag. 370.*

[2] Eos omnes Catholicos peccare mortaliter, qui Anglorum caſtra contra Hugonem O-neel ſequuntur; nec poſſe eos æternam ſalutem conſequi, nec ab ullo Sacerdote à peccatis abſolvi, priuſquam reſipiſcant, & caſtra Anglorum deſerant. *Determinatio Salamanæ.*

[3] Theologi illi fecerunt quod conſultorum, Confeſſariorum, Doctorum fuit. *Xiſtus Quintus Papa ut habetur lib. de juſta abdicat. Hen. 3. pag. 370.*

[4] Volumus & jubemus ut adverſus Elizabetham Angliæ Reginam ſubditi arma capeſſant. *Bulla Pii Quinti Pont. Max.*

The ſixth REASON.

Whoſoever do intend, deſign, or practiſe the murder of Princes, muſt neceſſarily be holden for deſperate Traytors: But all popiſh Prieſts are guilty in ſome of theſe kinds. *Ergo*,

The Minor proved by their Poſitions.

They profeſs all, That it is lawful to take Arms againſt their Kings, as we have proved: from whence we may argue againſt them, as he againſt a ſeditious one; * *Quis ſenſus armorum?* What other meaning can Arms have but only blood? But not to diſpute from our ſuppoſitions, but their poſitions, by theſe degrees. Firſt, the *French Defence* ſaith, that, [7] Any man may lawfully murder a Tyrant; which I defend (*ſaith he*) by common conſent. Now, [8] It is evident (*ſaith our* Reinolds) that every Heretick Prince is moſt properly and perfectly a Tyrant. Which is ſuppoſed by the *Spaniſh* Jeſuite, ſpeaking of this point, [9] That if (*ſaith he*) they may be bereaved of their lives, then much more of their Livings and Retowns. And which is the heighth of fury: [10] Heretical Kings (*ſaith Simancha*) deſerve more grievous puniſhment than private men: therefore the *Scythians* (as he well deſerved) did put to death their King *Scylen* for violating their *Bacchanals*. *Scythia* a moſt barbarous Nation is the fitteſt Glaſs that theſe Prieſts can find to look their Faces in. Well, ſhew us then your *Scythian* and Heatheniſh Practiſes.

* Cicero orat. pro Ligaria.

[7] Tyrannum occidere honeſtum eſt, quod cuivis impunè facere permittitur, quod ex communi conſenſu dico. *Libr. de juſta Abdicat. Henr. 3. pag.* 262. & 270.

[8] Facilè conſtat eum, qui quamcunque tuetur hæreſin, apud Chriſtianos non minùs propriè perfecteque tyrannum eſſici; quàm qui apud Philoſophos, ſpretâ civium conſervatione omnia in republica ſtupris, rapinis, & hominum cædibus implet. *Reinald. in ſuo Reſ. pag.* 157.

[9] Vita privari poſſint, tum multò magis omnibus aliis bonis, atque adeò etiam prælatione in alios. *Greg Valent. Tom. 3. diſp. 1. q. 11. punct. 2.*

[10] Imò graviori pœna digni ſunt Principes hæretici, quàm privati homines; jure igitur & merito Scythæ regem ſuum Scylen occiderunt, propter externos ritus, quia in Bacchanalibus ſacris initiatus erat. *Simancha Inſt. Cath. tit. 23. Inſt. 12. & 13.*

Practiſe.

Let us travel (but in your thoughts) into *India*, [1] where (as your *Arnoldus* in his publick Oration in the Univerſity of *Paris* did confeſs) the general clamour of the poor people was, that Jeſuites were the cauſes of all tyranny which were exerciſed amongſt them. Paſs homeward

[1] Arnoldus in Synodo Pariſienſi omnem tyrannidem Hiſpanorum apud Indos ſolis Jeſuitis aſcribit. *Gallobelgicus tom. 2. lib. 10.*

homeward through *Germany*, there we ſee * Duke *Rodolph* perſecuting the Emperour *Henry* his King by force of Arms, through inſtigation of the Pope. From thence we come to *France*, where *Clement* the Monk, as a bloody parricide, did murder *Henry* his King. Laſtly, to arrive at home, where, after the Bull of *Pius Quintus*, few years paſſed without ſuch deſperate attempts againſt their Soveraign: that Bull bellowing thus, ª *We will and command Engliſh Subjects to take Arms againſt their Queen.* Which breath poſſeſs'd all thoſe late Conſpirators: *Arden*, *Somervile*, *Parry*, *Cullen*, *Squire*, *Lopez*, with others, all by inſtigation of Prieſts ſought the death of our and their Soveraign. And now at this preſent, behold and be aſtoniſhed; a furnace provided to conſume at once, not only the King, but alſo (becauſe an abſolute State aſſembled) the whole Kingdom. Durſt theſe Engineers do any ſuch thing without direction from their Prieſts? Firſt, they conſpire by Oath under the Seal of the (here is a Prieſt) Sacrament. Secondly, he that was to put Fire to it runneth once and again to the Seminary at *Doway*, doubtleſs to conſult with that prieſtly Oracle. Thirdly, he will not bewray his Complices, except he may be warranted by a Prieſt. And that this kind of act is their Prieſtly Function, will appear in the ſubſequents.

* Rodolphus Comes contra Henricum 4. (fulmine Gregorii Pontificis percuſſum) bellum geſſit, &c. *Abbas Urſpurgenſis, Cranzius, & alibi in ſuis Cronicis.*

ª Jubemus ut adverſus Reginam Angli ſubditi arma capeſſant. *Bulla Pii Quinti.*

The ſeventh REASON.

Seeing, * It is in a manner all one to commit a villany, and to commend it: we may argue, That whoſoever ſhall juſtifie acts of Treaſons, and Parricides, are not unguilty of the ſame Crimes: But all Prieſts do juſtifie ſuch hainous Parricides. *Ergo,*

* Nihil intereſt faveas ne ſceleri, an illud facias. *Seneca.*

The Minor proved by their Poſitions practical.

The famous Cardinal and publick Reader in *Rome* ſaith: ª Many Popes have juſtly depoſed many Princes. † Cardinal *Allen*, ‡ *Reinolds*, § *Parſons*, our Country-men, inciting Subjects to Arms againſt their Prince, do perſwade by Examples meerly rebellious: as reſiſting of King *John*, of *Edward* the 2. of *Richard* the 2. of *Henry* the 6. as Preſidents to be followed. The Author of the Book of Deposing *Henry* King of *France*, deals ſo ‖ *Gaudentius* for his ſpeech. And again, *Allen* approveth the rendring up of ¶ *Deventer*; and encou-

ª Multi Pontifices Principes multos auctoritate ſuâ regiâ meritò privarunt, ut Leonem 3. Fredericum 1. Othonem 3. Childericum regem Franciæ. *Cardin. Bellarmin. lib. 5. de Rom. pont. cap. 6. & 7.*

† In the copie of his letter to Sir William Stanley. pag. 35

‡ Renaldus in ſuo Roſæus *cap.* 2

§ In his Doliman. part. 1. pag. 62.

‖ Gratias agimus deo immortali, qui operis hujus fructum *(tirannum, per parricidium Monachi)* tam bene anteverterit. *Lib. de juſta abdicat. Henr. 3.*

¶ In his letter to Sir William Stanley, Anno 1587.

A book intituled, An admonition to the Nobilitie and people of England. *The inſcription*: Gulielmus miſeratione divina S. R. E. Tituli S. Martini in montibus Cardinalis, Cunctis regni Angliæ & Hiberniæ Proceribus.

* *See above Reaſon 6 lit.* 1.

rageth the *Engliſh* malecontents to join their Forces with † the *Spaniſh Invaſion*. So the Colledge of the Jeſuites at *Salamone* approved the Inſurrection of * *Tyrone*. And do not the moſt of that Sect canonize in their conceits all ſuch popiſh ones as have been executed for manifeſt Treaſons?

An Example of a notable Patron of High Treaſon.

7 Xiſti Quinti Pont. Maximi de Henrici tertii morte Oratio habita in Conſiſterio Patrum. 2 Septemb. Anno Dom. 1589.

8 Mortuus eſt Rex Francorum per manus Monachi. *Pag.* 3.

9 Rarum, inſigne, memorabile facinus.

1 Occidit Monachus regem non pictum aut fictum in charta, aut pariete, ſed regem Francorum in medio exercitus.

2 Hadrianus Pontifex excommunicationem Henrico 2. denuncians, ipſe à deo maledictus, à muſca ſuffocatus eſt. *Nauclerus generat.* 239.

3 Facinus non ſine Dei Opt. Max. particulari providentia & diſpoſitione: (*pag.* 5.) non ſine expreſſa ejus voluntate, (*pag.* 4.) & ſuccurſu perpetratum.

4 Nota quàm inſignis eſt Hiſtoria illa Sanctæ Mulieris Judith, quæ ut obſeſſam civitatem ſuam, & populum Dei liberaret, cœpit conſilium, Deoque ſine controverſia ſuggerente, de interimendo Holopherne, hoſtilis exercitus principe, quod & perfecit, &c. *pag.* 8.

5 Hic verò Religioſus aggreſſus eſt, & confecit rem longè majorem, non ſine Dei concurſu. *Pag.* 10.

6 Rex infœlix, & in peccato mortuus. *Pag.* 3. & *Pag.* 9.

7 *Xiſtus Quintus* maketh a publick Oration in his Conſiſtory of Cardinals: the ſubject matter he ſheweth is this; 8 The King of *France* is ſlain by the hand of a Monk; And what of this? 9 This (*ſaith he*) is a notable, rare, and memorable act. But why? 1 Becauſe he ſlew not (*ſaith he*) a King painted in paper, or graven in ſtone, but the King of *France* in the midſt of his Hoſt. Is it a wonder any ſhould wonder that a Monk could murder a mortal King? ſeeing popiſh Hiſtory do record, that 2 Pope *Hadrian* being guilty of the like ſeditious practiſe againſt the Emperour *Henry* the 2. was choaked with a Flye. Nay but if the Monk had killed a painted Image, that had been an act far more memorable, and leſs intolerable: Notwithſtanding no Fact is good, becauſe great; but therefore great, becauſe good. Say then what is to be thought of the worthineſs of the 3 Fact? It was a Fact done by the admirable providence, will, and ſuccour of Almighty God. How? By Gods will counſelling and approving it? 4 Holy *Judith* is famous (*ſaith he*) for the ſlaying *Holophernes*, which ſhe did not without the ſuggeſtion of Gods Spirit. 5 But this Religious man hath done a far more marvellous work. O marvellous Religion! yet ſo it is in this ſin of parricide, where a Monk doth murder his King. The beſt word the Pope doth afford the murdered is, 6 An unhappy King, and one

one perishing in his sin. The worst he doth bestow upon the Murderer, is, [7] Religious man. And thus in not condemning, but rather commending one Traytor he hath made up two. Lastly, this *Henry* (a note very material) was a Papist; only he favoured the Protestants, and especially Prince *Navarre*, (because a Protestant) Excommunicate by this Pope. This was his Crime, upon which ensued, this Fact (to paraphrase truly of the Popes words) rare, for the Attempt; notable, for the Wickedness; memorable, for the shame of the Sect.

[7] Vir Religiosus. *Pag.* 9. & 10.

The eighth REASON.

Those Snakes that do naturally sting, as soon as they get warmth, may not be harboured in the bosome of the Common-wealth: But all Popish Priests profess Rebellions, as soon as they can presume of their strength: Ergo, &c. The Minor proved by

Their Positions.

Bannes maintaineth this as a necessary Parenthesis: [8] Subjects before sentence of Excommunication (if they have sufficient force) may then depose their King. This Father *Creswell* addeth as a wary caution: [9] Let Subjects take heed (*saith he*) that they have competent strength in such case; otherwise it may prejudice the Catholick Cause. And lest any taking an Antidote against their poyson, should object the condition of the Church of Christ primitive, and of the glorious Christians in those times, who intended not killing of Kings the Enemies of the Gospel; but to be willingly killed for the profession of the holy Faith: Mark with what untemperate Mortar these men daub up the consciences of Christians, [1] Then (*saith the French Defence*) the Christians did only suffer, because the Church was not yet perfect, and because their Enemies were more in number. Again, [2] It is commendable to suffer when thou canst not resist: which is the last miserable refuge of their desperate Cause. Whereunto notwithstanding their grand Cardinal is glad to betake himself. [3] I answer (*saith*

[8] Sit hæc tertia Conclusio: ubi evidens adest notitia criminis, ante declaratoriam pontificis sententiam licet (si modo vires ei suppetunt) Regem deponere. *Dominicus Bannes in Thom.* 2. 2. q. 12. art. 2.

[9] Sit hæc Cautio adhibenda, ut vires habeant ad hoc idoneas subditi: alioqui in Religionis Catholicæ præjudicium cederet. *Creswell. in suo Philopater. pag.* 198. & 199.

[1] Quasi verò eadem instituendæ ecclesiæ ratio atque institutæ esse credenda sit; adde quod id tum non licuit, dum impiorum multitudo superior esset: sed neque illi Christum professi erant, ut cogi in verba ejus mortis suppliclo possent; sed tum demum, scilicet, id datum est, cum impletum fuit id prophetæ, Reges erunt nutritii tui; & in quæ tempora venimus. *Lib. de justa abdic. Regis Henrici* 3. *pag.* 278.

[2] Illud non moveat quemquam, id laudabile est, cum resistere nequeas. *Lib. de justa abd. pag.* 371.

[3] Quod si Christiani olim non deposuerunt Diocletianum, Julianum, Valentem, id fuit quia deerant vires temporales Christianis. *Bellarm. libr.* 5. *de Rom. Pont. cap.* 6. & 7 & 4.

(*saith*

(ſaith he) that Chriſtians in ancient times did not bear Arms and ſeek to depoſe Emperours and Kings Enemies to the Catholick Faith, becauſe they wanted power. Whereby the now *Romiſh* Faith doth ſeek to make wicked men excuſable. [4] By this ſecond Concluſion *(ſaith Bannes)* the *Engliſh* Catholicks, who now do not take Arms againſt the Proteſtants, are excuſed becauſe they want ſufficient power. Hence we may perceive that as long as Proteſtants live ſafe, they muſt acknowledge themſelves beholden to the Popiſh Faction, becauſe they have no power to hurt them: otherwiſe they may hear of them before they can ſee them, peradventure in ſuch manner, as to * receive a terrible blow, and yet not know who did them the hurt. Yea they muſt periſh: for [5] Chriſtian people *(ſaith Creſwell)* are bound in conſcience, and hazard of their ſouls, whenſoever they can make reſiſtance. Theſe are yet Poſitions. Now

[4] Ex hac ſecunda Concluſione ſequitur, excuſandos eſſe Anglos, quia non ſe eximunt ex ſuperiorum poteſtate, nec bellum contra eos gerunt: quia non ſappetunt illis vires, ob conſequentia pericula. *Dom. Bannes in* 2. 2. *Thom. quæſt.* 12. Art. 2.

* The Letter of *Treſham* to the Lord *Mountagle*.

[5] Populus Chriſtianus obſiſtere tenetur conſcientiæ vinculo arctiſſimo, & extremo animarum periculo; ſi præſtare rem poſſit. *Creſwell. in ſuo Philopater, Pag.* 201.

Their Practiſe.

In the Year 1580. when *Campion* and *Parſons* came into England, they procured a diſpenſation from the Pope, that all Papiſts in England, notwithſtanding the excommunication of the Queen, might profeſs a large obedience in all temporal cauſes: but with this addition *(Rebus ſic ſtantibus) The Caſe thus ſtanding*: that is (as the ſequel did interpret) till you wax ſtronger: For in the year 1588. when the Spaniſh Armado was a-flote, when by doubling their ſtrength, they might preſume of the better: then our Countryman *Allen* doth write an Admonition to the Nobility of *England*, making his Book the Popes *Nuncio* to expound his former Parentheſis. [6] *Though the Pope* (ſaith he) *hath toleraied obedience unto the Queen in temporal conditions; yet now our Holy Father* Xiſtus Quintus *doth diſcharge all Men of their Faith and Loyalty unto her.* This is the Popes common guiſe; when he doubteth his faction ſhall be overmatched, then to injoyn obedience: But it is only in policy to gain his Souldiers a-breathing, as *Clement* the late Pope diſpenſed with the *Iriſh* for their Fidelity to the Queen, till that he had ſome confidence of *Tyrone*'s ſucceſs. For then in the 20. of *January*, the year 1601. he writ a Letter for encouragement: [7] *Fili dilecte nobilis vir ſalutem*, &c. *My dear Son, all health*, &c. After he calleth the Rebellion, *Sacrum Fœdus, An holy League*; promiſing in the way of bleſſing an happy ſucceſs: *Deus pugnabit pro vobis, conteret inimicos ſuos ante faciem veſtram: God will fight for you, and tread your Enemies under your Feet.* But he (God be thanked) proved a falſe Prophet.

[6] *In his Book of Admonition.*

[7] Clemens Octavus.

The

The ninth REASON.

Whoſoever doth perfidiouſly either deny or violate, with Men of divers Religion, an Oath, the moſt ſacred bond that [a]*God* hath allotted unto Men, as the moſt ſecure * confirmation of all fidelity with men, and [b]*end of all contention*, muſt neceſſarily be eſteemed of them as a Perſon perfidious and treacherous: But Popiſh Prieſts are guilty of ſuch perfidy: Ergo, &c. The Minor will appear in theſe three: 1. In the manner of diſſallowing: 2. Of deluding: 3. Of diſſolving of a neceſſary Oath.

[a] *Jerem.* 4. 4.
[b] *Heb.* 6. 16.

From the manner of denying a requiſite Oath, we reaſon:

Whatſoever Servant being demanded of his Maſter, to ſay or ſwear, whether he ſaw his Maſter aſſaulted by his profeſſed Enemies, he would defend or betray him, would either diſlike the Article, or defer his Anſwer, he ſhould evidently bewray a treacherous diſpoſition: But all Popiſh Prieſts in like Articles concerning Loyal Subjection to Proteſtant Kings, are in like manner affected: Ergo, all their other kind of [c]*Haile Maſter*, is but to kiſs and betray. The Minor proved

[c] *Matth.* 26.

By their Poſitions and Practices.

When as it is demanded of Prieſts (a neceſſary Article to civil States) what if the Pope ſhould authoriſe the Queens Subjects to rebel, or other Forraign Princes to invade her Realm; whether they would take part with the Queen, or her Enemies? Firſt, they diſlike this Interrogatory. *Allen* calleth it, [a]*An unlawful, unnatural, intolerable ſearch of Mens Conſciences.* This kind of examination which Princes make for preſervation of the lives of themſelves and Subjects, *Creſwell* termeth, [b]*Unjuſt and bloody demands.* And theſe queſtions *Stapleton* nameth [d]*Captious queſtions, wicked, and full of all impious ſubtilty.* As though *Sampſon* were bound to put his Head in *Dalilahs lap.* Nay but their anſwer ſheweth that this Interrogatory was as neceſſarily invented, as it is wickedly impugned. For this being an inbred law of [e]*Nature, to ſtudy for a ſelf-preſervation*; theſe Men call *unjuſt and unnatu-*

[a] *Allen in his Book intituled*, A true Defence, *pag.* 68 70.

[b] Examen injuſtiſſimum & poſtulata ſanguinaria. *Creſwellus in ſuo Philopater pag* 350. & 351.

[d] Novæ & captioſæ, in quibus ineſt inauditum quoddam nequiſſimæ impietatis, & barbaræ calliditatis exemplum. *Stapleton in ſuo Didymus. pag.* 205, 206.

[e] Nata lex quam non dedicimus, ſed à natura exhauſimus. *Cicero pro Milone.*

ral:

[6] Ut jugulent homines, ſurgunt de nocte Latrones: ut teipſum ſerves non expergiſceris? *Horatius.*

ral: But how ſenſelesly, let the very [6] Heathen judge: *Thieves watch to murder, doſt thou not awake to ſave thy ſelf?*

Now ſecondly their delaying, when the queſtion is urged: whether if the Pope, or any by his appointment ſhould invade the land; which part they would take, then they ſhift footing, and ſome (as our Governours have obſerved) have anſwered: *I will then take Counſel when the caſe ſhall happen*: others, *I will anſwer then and not before*: others, *I am not yet reſolved*: laſtly, *I ſhall then do as God ſhall put in my mind.* As though theſe maskes were large enough to ſhadow their faces: which their *Creſwell* hath already diſcovered, ſaying, that [7] *If by the Popes command the War ſhould be undertaken, to the end of reſtoring Religion, then* (to anſwer) *that he is bound in Conſcience to hold with the Romiſh.* This Man ſpeaketh without Parables: make then but a pretence of Religion, and farewell all ſubjection.

[7] Si pontificis juſſu de religione reſtituenda bello decertaretur, ſe conſcientia ſalva facere non poſſe, quin partibus Catholicis adhæreant. *Creſwellus in ſuo Philopater pag.* 352.

The ſecond Point is, their deluding of an Oath by a new trick of equivocation, as they (unproperly) term it. Others call it reſervation: but moſt fitly we may name it Colluſion.

Their Poſition in the Major.

[8] Cum Judex non juridicè petit juramentum vel contra juſtitiam, licet uti æquivocatione ſecundum mentem ſuam, contra mentem Judicis, ut puta, quærenti, feciſtine illud? Reſpondeat, non feci; intelligendo inter ſe, non hoc tempore, aut, ut narrem tibi, aut aliquid ſimile. *Tollet. Card. lib. 4. Inſt. Sacerd. cap.* 21. & 22.

[8] When any Judge (*ſaith one*) ſhall demand an Oath unjuſtly, then may the Examinate ſwear by an Equivocation: As for Example, being thus demanded; whether didſt thou that Fact or no? he (though he did it) may anſwer; I did it not, underſtanding ſecretly in his mind, at this time, or I did it not, meaning to tell it to you; or ſome ſuch-like evaſion. If you deſire to know the Author, it is Cardinal *Tollet*: if his authority, [9] *Vaſquez* the Jeſuite ſheweth, he hath a ſpecial priviledge from Pope *Gregory* the 13. writing thus unto him: We ſo approve of your ſingular Learning, that we hold it unmeet that your Books ſhould be ſubjected to the cenſure of others.

[9] De hoc illuſtri Cardinali Gregorius 13. Pontifex ſic ſcribit: Dilecte fili, &c. Tanta eſt tua doctrina, quæ longo & intimo uſu nobis cognita eſt, ut tua ſcripta, ſicut cæterorum aliorum, judicio atque examini ſubjici æquum non ſit. *Vaſques Jeſ. Epiſt. Dedicatoria ante Com. in Luc.*

[1] Officiarii Reginæ Angliæ non juridice juramenta exigunt, quia Regina hæretica non eſt Regina. *Greg. Martin. in libr. Reſolutionis Caſuum.*

Now their Aſſumption in this caſe of our *Engliſh* Juſtice concerning the Examination of Prieſts: [1] The Officers of

of the Queen of *England* (*ſaith Martin*) cannot challenge Anſwers and Oaths judiciouſly, becauſe an heretical Queen is no Queen. Upon this Sand is builded that which they conclude, namely, *Allen*, *Perſons*, *Gregory*, *Martin*, that, [1] If a Prieſt ſhall upon ſuſpicion chance to be asked either in Haven, or elſe-where, concerning his ancient name, his Country, Kindred, or Friends? he may deny all. And again, [2] When a Prieſt is convented before a Judge, after the Oath taken, concerning ſuch Queſtions, he may anſwer by the foreſaid equivocation; becauſe thoſe that ask this Oath, are not to be accounted Judges, but Tyrants: which point of equivocation (*ſaith* † *Perſons*) is not only to be allowed by all Divines, but judged neceſſary alſo in ſome caſes, for avoiding lying and other inconveniences. This man we ſee (as if he would drive out Satan by Satan) teacheth by lying how a man may avoid a lye. Yet this is the general Doctrine of their † School, more than heatheniſh: For among Pagans this was a decree of Conſcience; [3] Craft in an Oath doth not leſſen, but ſtrengthen Perjury.

[1] Si Sacerdos interrogetur in portu, vel alibi, de antiquo ſuo nomine ab aliquibus, qui eum habent ſuſpectum, poſſit reſpondere illud non eſſe ſuum nomen, atque eodem modo ſi interrogetur de patriâ, parentibus, amicis, &c. *Reſolutio quorundam caſuum Nationis Anglicanæ.*

[2] Cum Sacerdos ſiſtitur ad Tribunal, ubi adſunt magiſtratus Regni, accepto juramento, poſſit illum præſtare juramentum, æquivocando, quia qui quærunt non judicè interrogant, cum ſint Tyranni & velint punire bona opera. *Ibidem.*

† Parſons in his brief Apolog. fol. 193.

† See Aquinas.

[3] Fraus non diſſolvit, ſed diſtringit perjurium, *Cicero.*

Now the Practiſe.

The practiſe of this deviſe of equivocation in Prieſts hath been found to have been common of late, by experience of Magiſtrates. It may be thought to have crept out of their S. *Francis* ſleeves. For [4] He (*as* Navar *writeth*) being asked which way the Murderer did flye, which run by him; putting his hands into his ſleeves, anſwered, he went not that way, meaning thorow his ſleeves.

[3] Sanctus Franciſcus rogatus quâ perrexiſſet quidam homicida, qui juxta eum tranſierat; manus per manicas immittens, reſpondit non tranſiſſe illàc; intelligens, non tranſiiſſe per illius manicas. *Navar. Tom. 3. cap. 12.*

That though they take an Oath of Allegiance in caſes temporal, yet their common interpretation is ſtill with reſpect of their more ſupreme head, † During the Will of the *Pope*, who (*ſay they*) hath power to free both himſelf and others from the bond of an Oath; which is their Gloſs, ſaying, [4] That the caſe is ſo to be interpreted, namely; except the *Pope* ſhall releaſe him from his Oath: becauſe in every Oath the Authority of a Superiour muſt be excepted.

† Before in Reaſon. 4.

[4] Debuit intelligi; niſi Papa remittat ei juramentum: nam in juramento excipitur autoritas majoris. *Gloſſa ad decret. lib. 2. tit. 24. cap. 10.*

Practiſe.

Their practiſe we have ſhewn in the former reaſons: we may here add a more ancient Example, [5] A Canoniſt (*ſaith a Jeſuite*) did inveigh againſt *Pope Gregory* the 12. who in the time of a great Schiſm, did openly and ſolemnly ſwear, that if he were made *Pope*, he would give it over again: but being elected, he performed nothing leſs. The Canoniſt doubtleſs wanted not a Canon to condemn this perjury, though the Jeſuite upon preſumption of [*juſta cauſa*] doth defend it. Who alſo in the ſame Volume holdeth their general poſition, ſaying, [6] other mens Oaths may be diſſolved by the *Pope*: ſo that when the *Pope* ſhall ſend his Bull of freeing of our *Engliſh*, the bond of their Oath will prove as ſtrong as the knot of a Bull-ruſh.

[5] Canonicus quidam invehitur in Gregorium 12. Pontificem, quòd tempore magni ſchiſmatis antequam pontifex crearetur juraverat publice & ſolenni ritu ſeſe abdicaturum Pontificia poteſtate; poſtea verò Pontifex electus noluit pontificatum deponere. *Azorius Jeſ. Inſt. Mor. lib. 5. cap. 15.*

[6] Aliorum quoque juramenta poſſunt Pontificis autoritate relaxari. *Ibidem lib. 11. cap. 9.*

The tenth REASON.

Whoſoever is ſo poſſeſſed with theſe former ſeditious Poſitions, that *ex Officio*, (that is) as he is a *Romiſh* Prieſt, he muſt profeſs them, ſuch a one is to be judged a moſt deſperate Traytor: But all *Romiſh* Prieſts, as Prieſts, profeſs ſome, and other ſome all of thoſe ſeditious Poſitions. *Ergo*, &c.

The

The Minor { 1. *Proved.* 2. *Confirmed.*

Proved by an Argument of Relation: that, seeing the Authors of this rebellious Doctrine, are the principal Rabbies of that Sect, and publickly authorised with the ordinary priviledge of that Church: it may not be imagined but the Scholars are infected with the Leven of their Professors, and Doctors, above-named: *to wit*,

1. *Tollet*, a late Cardinal, whose Writings have this special priviledge by Pope *Gregory* the 13th, That, (saith *Vasques* the Jesuite,) they may, without censure, or examination of any, be published to the World. Now the Book, wherein these Positions, or rather Poisons are contained, is Intituled, *De institutione Sacerdotum*; that is, The Book of instructions for Priests.

2. Cardinal *Bellarmin*, Publick Reader in *Rome*, in his Book Intituled, *Of the Pope of Rome*, dedicated to [6] *Xistus Quintus*, Pope of *Rome*, and Authorised by the same Pope of *Rome*, to no other end, but, (as he confesseth) [7] To instruct those Scholars whom his Holiness did send for from beyond the *Alps*: that is, all *Scottish*, *Polish*, *Flemmish*, *Danish*, and *English Extravagants*.

[6] Beatissimo, Sanctissimoque Patri Xisto Quinto Pontifici Max. Robertus Bellarminus. *In principio voluminis primi. Epist. Dedicat. de Pontifice Romano.*

[7] Ad eos juvenes instituendos, quos à Transalpinis Regionibus auctoritas tua revocavit. *Ibidem.*

3. Cardinal *Allen*, created of the same Pope *Xistus Quintus*, *Anno Dom.* 1588. to the like end: For in the same Year when the *Spanish* Invasion was intended against *England*, he published his Book Intituled, *An Admonition to the Nobility of England*, as a Trumpet of Rebellion, to take Arms against their Soveraign.

4. *Molina* Divinity-Reader in the University of * *Ebor.* * *Eborensis.*

5. *Gregory* of *Valentia*, Divinity-Reader in the University of * *Ingol.* *Ingolstadensis.*

6. Doctor *Stapleton*, Divinity-Reader in *Lovane.*

7. *Dominicus Bannes*, Divinity-Reader in the University of * *Salma*, another much infected with the same leaven, and yet priviledged in *Spain* with these commendations. * *Salmanticensis.*

[8] A work admirable, and profitable for all Divines; dignified also of the Colledge of the Fryars, called *Minors*, in these terms: [9] A glorious work, which left it want his deserved obedience, this we challenge in the power of the Holy Ghost, under our formal Command (without all exceptions) in the name of

[8] Legi & expendi diligenter jussu & imperio Senatus F. Dominici Bannesii Cathedrarii Sacro-sanctæ Theologiæ in Salmaticensi Academia in 2. 2. D. Thomæ Commentarios, & nihil reperi limâ dignum, sed admiratione: ut appareat fore opus Theologis utilissimum & fructuosissimum. Idq; ego ratum meâ fide jubeo. *Frater Dagus*

Regis Hiſpaniæ Confeſſarius in Commentariis Franciſci Bonneſii.

[1] Ne tàm glorioſo operi ſanctæ obedientiæ meritum deeſſe contingat, hoc ipſum ei præcepimus in virtute Spiritus ſancti ſub formali præcepto, in nomine Patris, Filii, & Spiritus ſancti, Amen: non obſtantibus in contrarium quibuſcunque. *Fratrum Minorum de D. Bonneſii Commentariis Encomium.*

the Father, Son, and Holy Ghoſt, *Amen.*

We have alſo alledged The Reſolution of the Jeſuites Colledge of the Univerſity of *Salamancha* in *Spain*, *Anno* 1602. as likewiſe *Creſwell*'s *Philopater*, printed at *Rome*, *Licentia ſuperiorum*, by the Licence of the Superiours; ſignifying the Jeſuites there. What ſhall I need to mention *Reinolds*, (in his *Roſaus*) a Doctor in Divinity, and chiefeſt man in the *Engliſh* Seminary at *Rhemes*? Father *Parſons* (in his *Dolman*) a principal Rector in the Seminary at *Rome*? Seeing all theſe be Seminaries, you may try the young Plants by their Fruits. If any deſire further experience in this kind, he may conſult with *Carolus Molinæus*, and *Pontus Tyardeus*, both *Pariſians*, and but even now, before I can read them, to be read of all men.

The Confirmation.

It will not denyed of any Prieſt, but that in theſe Popiſh Seminaries he hath vowed obedience to his general Fathers in thoſe Schools: And it is as notorious, that all Generals are abſolutely inthralled to their chief General the Pope: all of them, as hands and feet, to walk and work, as that their head ſhall deviſe. Which (as we have heard in *Gregory* the 7. *Gregory* the 9. *Pius Quintus* and others) have abſolved Subjects from all obedience, and charged them to take Arms againſt their Emperours, Kings, and Queens excommunicate, *&c.* Shall we now imagine, the old Foxes being ſuch, that their Cubs can regenerate? If ever any of that kind gave hope unto us, it was the Secular Prieſts: who for a fit did write many things very truly againſt Jeſuitical Rebellious Practiſes: but after, perceiving the Recuſants that withdrew their benevolence, as rather devoted to the *Jeſuites*; and that the Pope alſo took part againſt them, they fearing their Conſciences, wholly ſubmitted themſelves to the Arch-Prieſt, whoſe command, upon occaſion, is countermanded by the Faction Jeſuitical. So that now we may as-well expect Grapes from Thorns, or a white Æthiopian, as Loyal Subjection from this Religion.

Thus have I proved (dear Brethren) The Dogmatical Doctrines of theſe Men, not particularly improving, or confuting them; for this (as I underſtand) was not your deſire, and therefore might not challenge of me ſuch diſcharge: Eſpecially ſeeing that they be in themſelves ſo naturally unnatural, that

that it may be concluded hereof, [1] *Hæc recitâsse refutâsse est.* So that (according to the example of our blessed Saviour) only relating the Fact [*do, &c.*] without examination of the Guilt, we may pronounce [[2] *Wo*, &c.] a condemnation against them: in as much as all such Sins have a brand of impiety in their Forehead, whereby any may discern them, as the Apostle teacheth: [3] *The works of the flesh are manifest, which are these: Adultery, Hatred, Contentions, Seditions, Murders, and such-like; which whosoever doth, cannot inherit the Kingdom of God.* Being so condemnable in themselves in every reasonable Mans judgment, that it may be said of them, [4] Some Mens Sins go before them to judgment. Notwithstanding if, as among these *Romish Professors*, Malefactors of all kind use to take Sanctuary: So these mischiefs shall dare to challenge the name of Sanctity or Religion: Know (dearly beloved) that (as St. *Hierom* saith) this [5] dissembling of sanctity doth double the iniquity: and that I am as ready to confute all forged pretences, as they can be to suggest them. Only at this time be you exhorted (my Brethren) to take this Antidote and Preservative against all such poisonable Positions and Practises; it is compounded but of two simples, Simplicity of Apostolick Precept, and Practise of Primitive Examples. The blessed Apostle and true *Peter*, far differing from this personate, doth thus admonish all Christians: [6] *But let none of you suffer as a Murtherer, an evil doer, or as a busie body in other mens matters: but if any suffer as a Christian, let him not be ashamed but glorifie God in this behalf.* So then Christians suffering for Murders may happily become Martyrers, but never be Martyrs. Secondly, the Primitive Example is plainly recorded by *Tertullian* in his Apology, in behalf of zealous Christians, who being in his Days persecuted of Tyrants for the profession of the holy Faith, yet avouched always their faithful allegiance after this tenour: [7] Our humble Prayers to God, in the behalf of all Emperours, are, that he would vouchsafe them long life, secure Reign, safe Guard, Powerful Armies, faithful Councellours, godly people, and a peaceable world. And to remove all jealousies of Princes, though Apostates from Christ, holy *Nazianzen* is bold in defence of Christian Loyalty, to stand at defiance (as it were) against all calumnious accusations, saying, [8] Against whom of you did we at any time make any insurrection among your people, though of themselves prone to Rebellion? or whose death did we ever con-

[1] *The very commemoration of them is a just confutation.*

[2] *Wo be unto you Scribes and Pharisees, &c.*

[3] *Gal.* 5. 20.

[4] 1 *Tim.* 5. 23.

[5] *Simulata sanctitas duplex iniquitas.*

[6] 1 *Pet.* 4. 15.

[7] *Tert. Aplog.* Nos precamur, pro omnibus Imperatoribus vitam prolixam, imperium securum, domum tutam, exercitus fortes, populum probum, orbem quietum.

[8] *Nazianz. Orat.* 2. *in Julianum.* In quos vestrum populum exæstuantem contra vos insurgere solicitavimus? quibus vitæ periculum attulimus?

spire?

ſpire? Now in concluſion, do but conſider the laſt, (I pray God ever the laſt Treaſon) and ſee whether it may not challenge the name of [v] *Legion*, ſeeing there is found in it ſo many murderous ſpirits, intending and attempting in one blow ſo many execrable murders: that none can ſay of this infamous evil, as the Prophet ſpoke of that moſt excellent good, [w] *As we have heard ſo have we ſeen:* But contrariwiſe, that which we have ſeen, the like was never heard. God of his great Mercy faſhion us to true thankfulneſs, and them to repentance; to diſclaim the Guelphiſh faction, and always out of the confuſion of their Sins work the converſion of their ſouls; eſtabliſhing us all that call upon the name of Chriſt Jeſus with his ſanctifying Spirit, to the glory of his ſaving grace. Whereunto

[v] *Mark.* 5. 9.

[w] Pſalm 48. 8.

Yours *T. M.*

FINIS.